tbatter, which they made to be the only principle of the universe. And these two sorts of Atheisms were long since taken notice of by Seneca, in these words: •" Universum, in p^f^/i.' quo nos quoque sumus, expers esse con-silii, et aut ferri temeritate quadam, aut natura nesciente quid faciat." The Atheists make the universe, whereof ourselves are part, to be devoid of counsel; and, therefore, either to be carried on temerariously and fortuitously, or else by such a nature, as which (though it be orderly, regular, and methodical) yet is, notwithstanding, nescient of what it doth.—But no Atheist ever acknowledged conscious animality to be a first principle in the universe; nor that the whole was governed by any animalish, sentient, and understanding nature, presiding over it as[v]the head of it; but as it was before declared, they concluded all animals and animality, all conscious, sentient, and self-perceptive life, to be generated and corrupted, or educed out of nothing, and reduced to nothing again. Wherefore they, who, on the contrary, asserted animality and conscious life to be a first principle or unmade thing in the universe, are to be accounted Theists. Thus Balbus in Cieero declares,[5] that to be a Theist is to assert, " Ab animantibus principiis mundum esse genera-turn," that the world was generated or produced at first from animant principles;—and that it is also still governed by such a nature ; "Res ottmes subjectas esse naturae sentienti," that all things are subject to a sentient and conscious nature, steering and guiding of them,—

* De Natura **Deor. I.ii.** sect, xxx. p. 299. torn. ix. oper.